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## PUBLIC OCCURRENCES.

## BRITISH.

A society has been lately formed at Liverpool, for preventing wanton cruelty to brute animals. At their first general meeting they appointed a committee to prepare an account of the objects of the society, and of the modes which they might deem best fitted to secure the accomplishment of those objects; and this committee accordingly presented a report; of which the following is the substance: "The great object of the society is, to meliorate the state of brute animals, by preventing those sufferings which they unnecessarily experience at the hand of man. Your committee judge that you may aim to accomplish this object in two ways. 1. By the exercise of coercion with respect to those who are guilty of cruelty to brute animals. 2. By the diffusion of such principles and feelings as shall be incompatible with the existence of that spirit whence cruelty to animals originates. The coercion exercised may be of three sorts; that of the laws, that of shame, and that of individual discountenance. For one of the species of cruelty towards brute animals, existing in this town (we mean the overloading of carters' horses) the law has provided a remedy. All that your committee, therefore, judge to be needful for the removal of this evil, is the due enforcement of the law. The sense of shame may they think, be turned to good account in the service of this society. A man may be perfectly indifferent to the sufferings of brute animals, who may, nevertheless, dread that the public should talk of his cruelty. Your committee propose, therefore, that a committee be appointed for the purpose of enquiring into reported cases of cruelty, and of publishing the accounts of them (when the facts are well established) in the papers of the day. They recommend that your statement should wear an official form: the credit which they would receive would be proportioned, of course, to the opinion entertained by the public of your reporting committee. Cases of a most flagitious nature might occasionally

occur, in which it might be advisable to publish the names of the parties: in general, however, your committee think that this step would not be requisite. Individual discountenance may be manifested in different ways: in every mode in which such discountenance can be given by you, severally, to acts of cruelty, in every such mode do your committee recommend that it be shewn. But what they would particularly recommend to you at this time, as applying an especial remedy to particular evils which they have in view, is discountenance in the way of trade. There are some tradesmen, as your committee think, whose very gain is derived from brute animals, who are frequently or habitually careless respecting the sufferings of their beasts; and of some of whom it may be said, that the misery of the beasts subjected to them, is almost a necessary result of their peculiar mode of conducting their business. Your committee suggest to you, in your individual capacities, that where you have occasion to employ tradesmen of such classes, the consideration of the manner in which different individuals among them treat their beasts, should have great weight with you in your decision, as to which of those tradesmen you employ. They think, to that where fair occasions occur, the ground of preference should be distinctly stated; otherwise that connexion may not be observed between the offence and the consequence, the observation of which is necessary to the securing of its full operation to your conduct. The abuses which have appeared to your committee to be most prevalent in this town, and to call for the most immediate attention, and to which they would apply some of the above-stated principles of redress, are those practised by carters and by butchers. Concerning carters, they have told you that they mean, at the close of this report, to submit to you a resolution. The cruelties of butchers are displayed, chiefly when they are driving their beasts into or through the

town. One of your committee saw a sheep with one of its horns torn out of the socket, stated by the populace to have been beaten or wrested out by the driver. The practice of cutting the heel-tendons of sheep before they enter the town, in order that the drivers may have less trouble with them in passing through the streets (a practice, the alleged necessity for which would be removed by the employing of a larger number of drivers) is, your committee have reason to believe, by no means uncommon. Such things, call, as they conceive, for the animadversion of those who are desirous to lessen the sufferings of brute animals; and, in their present uncertainty of the disposition of the laws as to such practices, your committee do strongly recommend it to the individuals of the society, to shew their disapprobation of those who perpetrate or authorize them, by withholding from them their support in the way of trade. The other part of their plan, viz. the diffusion of such a spirit as should be incompatible with the spirit of cruelty to animals, might be effected by publishing, in a cheap form, books inculcating principles of gentleness towards the brute part of the creation. In this mode, they conceive that great good might be done, especially by the influence produced on the minds of the young. It appears especially desirable that whilst you set forth to the public a definition of your objects, you should also give some pledge as to the spirit of your future proceedings. They would propose, therefore, that you should, from the very beginning, disclaim all those mean and deceptive arts, by which men often gain intelligence; all encouragement to eaves droppers, to creeping enquirers, to men who wear the semblance of friendship in order that they may the more effectually betray.

They propose also, that, in animadverting on the abuse which may be brought to light around you, you should not confine your remarks to the poor. The duty to be tender to the inferior creatures, they hold to be obligatory on men of every rank; and a rich man, who wantonly abuses his power over a brute animal, ought, they conceive, the more especially to be an object of censure, because his example may operate the more largely as a supposed warrant. In your individual capacities, they would recommend to you, that you should expel the spirit of cruelty altogether from your own houses; that you should allow none of those practices to exist within the range of your influence, by which brute animals are made to suffer pain, either for the mere amusement of men, or for the gratification of a pampered luxury. Lastly, they recommend it to you, both individually and collectively, that in pursuing the objects of your association, you should display the greatest steadiness and calmness; especially that you should in every instance, be on the surest grounds convinced of the existence of an evil, before you prefer a complaint. There is such a thing as intemperance in benevolence, and the virtue may be degraded in the public estimation, and rendered fruitless in its efforts, by a union with precipitancy of judgment. Whilst the hope that the members of this society will keep themselves alive to the objects of the association, and omit no rational or manly mode of promoting those objects, they also express the hope that no plan may be adopted which may carry with it a frittering of exertion, and which may justly subject the society to any portion of that reproach which many may, at the first hearing, be disposed to affix to it, the reproach of being frivolous and vexatious.

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#### DOMESTIC OCCURRENCES.

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##### IRISH.

###### ULSTER.

*Marriages*... Mr. J. McGrath to Miss M'Dowel, both of Lishurn.

Mr. F. Brande, commander of the brig Neptune of New York, to Miss Blackwood of Belfast.

Hill S. Stott, esq. of Dromore, to Miss

E. Magennis, daughter of the late D. Magennis, esq. of Annesva.

Mr. W. Gamble, to Miss Reid of Belfast.

Mr. Dailey of Armagh, to Miss Barr of Ballycastle.

The Rev. James Strange Rutson, so: